THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Look out for the bright, for the brightest side of things, and keep the face constantly turned toward it; you will then shed happiness along your way like the summer sun."—J. BENTHAM.

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IS THE SPIRIT OF MAN IMMORTAL?

A SHORT time ago the writer spent an evening at the home of a "soul sleeper,"—that is, a man who does not believe that the spirit of man has existence after the death of the body. He tried for more than two hours to convince me that when the mortal tabernacles of men encounter and are overcome by death, their spirits also die at the same time. He added, however, that when the bodies of the righteous (he does not believe in the resurrection of the wicked) are raised from the dead, their spirits will likewise be restored to life again and take possession of their immortal tabernacles.

It was labor lost, for I am still a firm believer in the immortality of the soul, and in the following article shall set forth some of my reasons for entertaining this belief, and show the foundation upon which it rests.

The gentleman above referred to believed he had found in Paul's epistle to Timothy four words which prove beyond controversy that the spirit of man is also mortal like his body. In referring to "the blessed and only Potentate, the King of kings and Lord of lords," the apostle speaks of Him as One "*who only hath immortality.*" (I. Timothy 6: 6.) "There," said the gentleman, "is sufficient proof to convince me that the Almighty only is immortal." I told him there would be no controversy on that point; that I understood full well that God only is possessed of immor-

tality; that death had been passed upon *all men*, and that *all men* would die; therefore Paul was quite correct when he said that God only hath immortality. This, then is the foundation upon which I am going to build my argument—the foundation that God was and is an immortal being.

Now, let us go back to the creation of man (the term "creation" meaning organization). In the first chapter of Genesis, 26th and 27th verses, we read:

"And God said, Let us make man in our own image, after our likeness. * * * So God created man in his own image, in the image of God created he him; male and female created he them."

What creation was this of which Moses wrote? It was a spiritual creation, or, in other words, the creation of the spirit of man; and as those spirits were created in the image and likeness of God, and God was and is an immortal being, then the spirits which He created must have been immortal like Himself. But the question may be asked, How do you know that that was a spiritual creation? I answer, Because I read in the second chapter of Genesis of another creation, a temporal creation, when man was formed of the dust of the ground. Some people believe that the second chapter of Genesis is but a repetition of the first; but to such I would say that it is not customary with men when writing books to repeat the first chapter in the second, and Moses is not an exception to this rule. It is not reasonable to believe that after the prophet had finished his account of the creation he would sit down and write the same thing over again. But there is still more evidence to show that the first creation of which I spoke was a spiritual creation. This is made plain in the second chapter of Genesis, from which I take the following extract:

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

"And every plant of the field *before it was in the earth*, and every herb of the field *before it grew* : for the Lord God had not caused it to rain upon the earth, and *there was not a man to till the ground.*"

What language could be plainer than this? Here the prophet plainly states that the Lord God created every plant *before it was in the earth*, and every herb of the field *before it grew*. And if plants and herbs had a spiritual creation before they were placed in the earth, why should it be considered a strange thing for man to have had a spiritual creation also? Is man inferior to plants and herbs? While Moses gives an account in the first chapter of the creation of man, yet in the second chapter he states that after the earth was formed there was not a man upon it to till the ground. Where was the man spoken of in the first chapter? He could not have been upon the earth; if he had, there would have been a man to till the ground. From this it is evident that man, like the plants and herbs, had first a spiritual creation. After

this Moses gives an account of the second or temporal creation of man, as follows:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2: 7.)

I want here to point out that this breath of life was part of Deity Himself; and as it is acknowledged that God was and is an immortal being, then it must have been immortal also; if it was not, then God was not immortal.

In this connection note also the following quotations:

"There is *a spirit* in man: and the inspiration of the Almighty giveth them understanding." (Job 32: 8.)

"For as the body *without the spirit* is dead, so faith without works is dead also." (James 2: 26.)

According to the teaching of the Apostle James, it is the spirit that animates the body, is the life of the body; and when the spirit leaves its tabernacle of clay, the body dies and finally goes back to the dust of the earth from which it was taken. But what about the spirit? Does it die with the body? Not if the scriptures be true; for they declare that when the dust returns to the earth, the spirit returns to God who gave it. (Ecclesiastes 12: 7.) If we believe this scripture we must believe in the immortality of the soul, and also that the spirits of men had a spiritual existence with the Father before they came to the earth, for how could they *return* to a place where they had never been? I said in the beginning of this article that it is generally admitted that God was and is an immortal being. Now, if I can prove that He is the Creator, the Father of our spirits, that ought to go a long way toward proving that our spirits are immortal as He is immortal. Now to the proof. In the sixteenth chapter of the Book of Numbers we read the following:

"And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?"

It is evident that the sacred writer believed that God was the Creator, or Organizer, of the spirits of all flesh or he would never have used the language which I have quoted. And so firm was his belief in this respect that we find him reiterating the statement in the twenty-seventh chapter of his book, in which he says:

"Let the Lord, the God of the spirits of all flesh, set a man over the congregation."

The same belief was entertained by the Apostle Paul. He also taught the people that God is the Father of the spirits which inhabit the mortal tabernacles of men. Here is an extract from one of his epistles:

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection to the *Father of spirits*, and live?" (Heb. 12: 9.)

Here the inspired writer speaks of two classes of individuals, one the fathers of our flesh, the other the Father of our spirits. That

was a very bold assertion to make—that God is the Father of our spirits. If it were not true, it would be nothing short of blasphemy. I cannot believe that a man, such as the writer of the epistle to the Hebrews was, would make such a statement carelessly, without knowing whereof he spoke. But he did know, for he had the testimony of the Lord Jesus Christ Himself concerning this matter; therefore he spoke with authority and not as the scribes. Christ taught the very same doctrine, viz., that God is the Father of our spirits. These are His words, spoken to Mary on the morning of His resurrection:

"Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God." (John 20: 17.)

This was not new doctrine to the apostles, for Christ had taught it personally to them before His crucifixion. In instructing them how to pray, He said: "When ye pray, say, Our Father, which art in heaven." Christ never spoke lightly; all His words are full of meaning; therefore, when He told His disciples that they had a Father in heaven, He told them a sublime truth, for they had a Father, even God, the Father of the spirits of all flesh.

Now, if this be true—that our spirits are the offspring of God—and we have the testimony of Christ, also the testimonies of holy men who wrote as they were moved upon by the Holy Ghost, that such is the case, then they are immortal, for they were begotten by an Immortal Sire, and that, too, in His own likeness and image. Therefore they cannot die, but, as the prophet said, when the dust returns to the earth as it was, they (the spirits) return to God.

I have before me as I write, additional evidence, in the holy scriptures, to prove that all the spirits that have tabernacled in the flesh, also those that may yet put on mortality, existed with God in the heavens before the foundations of the earth were laid. The Lord, in speaking to His servant Job, said:

"Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. * * * When the morning stars sang together, and all the sons of God shouted for joy." (Job 38: 3-4, 7.)

Why should the Lord put such a question to Job if he did not have an existence before the foundations of the earth were laid? But He had an existence, for the Lord, in answering his own question, tells Job that on the morning of creation He stood in the midst of all His sons, and that they shouted for joy when they saw the foundations of the earth laid. The writer once witnessed a similar jubilation, only on a much smaller scale, right here on earth. A family was born and reared in a remote village in England. The father was a prosperous farmer. He was blessed with a good, wise, prudent and economical helpmeet. The increase from the farm was deposited in a bank where it drew interest. Having saved sufficient means to sustain them in

comparative comfort the remainder of their days, the parents decided to sell the farm and purchase a home in one of the large and prosperous cities, where the elder members of the family could obtain suitable employment and the younger members receive the benefits of a higher education. So the father and mother went to the city where they found and purchased a comfortable home. How their children rejoiced when they returned and told them the news! In a little while they would be located in a great city, enjoying all the advantages of city life. They would see thousands of things they would never see were they to remain in the country; they would have the privilege of going to college, perhaps to the university. What an experience! The very thought of it almost made them wild with delight.

It was just the same on the morning of the creation. We have the testimony of the Lord that when His sons in the spirit beheld the foundations of the earth laid, they shouted for joy, rejoicing in the thought of the great experience they would gain in their mortal probation. From writings of Abraham, discovered some years ago in the catacombs of Egypt, we have obtained still further information concerning our pre-existent state. The following is an extract from the record of the patriarch, translated by the Prophet Joseph Smith:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born." (Pearl of Great Price, Abraham 3: 22-23.)

An objection might be raised to this quotation on the groumd that it is taken from a book which the Christian world does not recognize as being of Divine origin. But, if such objection were raised, it could be overcome by showing that similar teaching is found in the Bible. In the writings of Jeremiah the prophet, we find the following:

"Then the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee: and before thou camest forth out of the womb I sanctified thee, and ordained thee a prophet unto the nations. (Jer. 1: 4-5.)

What is this but a confirmation of the writings of Abraham. Foremost among all the spirits, stood the First-born, Christ the Lord. It was to Him the Father spoke when He said, "Let us make man in our image, after our likeness." Like Abraham, who was chosen before the foundation of the world to be the father of many nations, and Jeremiah, who in his pre-existent state was ordained a prophet, Christ was chosen to be the Savior and Redeemer of the world. Numerous times during His ministry the Messiah referred to His primeval existence. "I came forth,"

said He, "from the Father, and am come into the world: again, I leave the world, and go to the Father." (John 16:28.) "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5.) Further proof of the Lord's pre-existence is found in many parts of the New Testament. The opening words of John's gospel sustain it: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not anything made that was made. * * * And the Word was made flesh and dwelt among us." Here the Apostle not only testifies of Christ's pre-existence, but declares that He made all things. In this he is supported by the writer of the epistle to the Hebrews, who states that the worlds were made by the Son of God (Heb. 1: 1-3); and that, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil." (Heb. 2: 14.)

I believe sufficient has been said to convince those whose hearts are succeptible to truth that the spirits of all men existed with the Father and the Son before the foundations of the earth were laid. I shall now show, according to the revelations of God, the conditions in which these spirits are after they leave their mortal bodies. According to the writer of Ecclesiastes, when the body returns to mother earth, the spirit returns to God who gave it. This is also the teaching of the Book of Mormon, which, however, is much more explicit on the subject. I wish it to be observed that what I am about to quote is not the *opinion* of the sacred writer, but a direct revelation from the heavens, communicated to him by an angel of God. In the course of a solemn conversation with his son, Corianton, with respect to the resurrection of the dead, the prophet Alma said:

"Now concerning the state of the soul between death and the resurrection. Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.

"And then shall it come to pass that the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest, a state of peace, where they rest from all their troubles and from all care, and sorrow, etc.

"And then it shall come to pass, that the spirits of the wicked * * * shall be cast into outer darkness; there shall be weeping, and wailing, and gnashing of teeth." (Alma 40: 11-13.)

But notwithstanding the weight of this evidence, we have evidence of still greater weight to prove that the spirit of man lives apart from the body. Christ taught it in His parable of the rich man and Lazarus (Luke 16). In it He clearly set forth the condition of the spirits after they depart out of this life—the spirits of the righteous in a state of peace and happiness, the wicked spirits in a place of torment. He taught it as He hung upon the

cross, when He said to the penitent thief, "To-day shalt thou be with me in paradise." Peter, the chief of the apostles, taught the same doctrine. He has left on record his testimony that the spirits of men do exist after the death of the mortal body. In his first epistle to the flock of God over which the Lord had made him shepherd, he wrote as follows:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit: by which also he went and preached to the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah while the ark was a preparing, wherein few, that is eight souls were saved by water." (I. Peter 3: 18-20.)

How did the apostle know that Christ in His disembodied state went to the world of spirits and preached to the spirits in prison there? Either Christ must have told him Himself, during the forty days He spent with His disciples after His resurrection, when He taught them many things pertaining to the kingdom of God, or Peter received it by revelation. He certainly would not have made such a statement concerning the Lord if he had not known it to be true.

Now, in the face of such a cloud of divinely inspired witnesses, who have testified to the pre-existence and also to the after existence of the spirits of men, how can anyone, an accepter of the Bible especially, doubt the truth of these things?—W. A. M.

CONTENTMENT.

I dwell in grace's courts,
  Enriched with virtue's rights;
Faith guides my wit, love leads my will,
  Hope all my mind delights.
In lowly vales I mount
  To pleasure's highest pitch,
My simple dress such honor brings,
  My poor estate is rich.

My conscience is my crown,
  Contented thoughts my rest,
My heart is happy in itself,
  My bliss is in my breast.
To rise by others' fall
  I deem a losing gain;
All states with others' ruins built
  To ruins run amain.

Silk sails of largest size
  The storm doth soonest tear;
I bear so low and small a sail
  As freeth me from fear.
I feel no care of coin,
  Well-doing is my wealth;
My mind to me an empire is,
  While grace affordeth health.

ROBERT SOUTHWELL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 19, 1908.

THE LOYALTY OF THE "MORMONS."

In the midst of the opposition encountered by the elders in their missionary work, it is pleasing to note the disposition on the part of some members of the press to deal fairly with what they call "the Mormon question." An excellent review of the number in the magazine called "*Kirke en Secte* containing a defence of "Mormonism," noticed in these columns some time ago, has been published in the *Hollandsche Review*, which is a similar magazine to the well-known *Review of Reviews*. It presents the doctrines and organization of the Church of Jesus Christ of Latter-day Saints in a very cogent manner, and argues that there is no need for the public to remain in ignorance concerning it nor to depend upon the statements of its enemies. In this country several newspapers have exhibited a spirit of fairness towards the Latter-day Saints, and have published favorable notices of public meetings and the labors of our missionaries.

We are in receipt of a copy of *The Atlanta Georgian and News*, published at Atlanta, Georgia, U.S.A., containing a verbatim report of a discourse delivered by President Ben E. Rich, of the Southern States mission, in the Latter-day Saints' Church at that place. It occupies more than a page of that paper and the subject is "Loyalty of the 'Mormons' to the Government." The topic is timely, and the subject is treated in a manner that cannot fail to carry conviction to the reader. There has been a great deal of misrepresentation of the Latter-day Saints or "Mormons" on the position occupied by them towards the Government of the United States. That has been given more prominence in America than in this country, but even on this side the Atlantic it has been made to appear, through the pulpit and the press, that the people who founded Utah and built up a great commonwealth in the midst of the mountains were hostile to the government and treasonable in their utterances and in their actions. That has been largely the work of ministers of the different religious sects throughout the United States, and has chiefly emanated from sectarian preachers in Salt Lake City who have utterly failed in their attempted propaganda among the "Mormons."

Elder Rich took up this question in his usual trenchant style, and fortified his position with copious quotations from speeches and addresses by "Mormon" leaders at the very times when they were accused of disloyalty, and when circumstances rendered it likely that the "Mormons" would have well grounded grievances against the government, because of its failure to protect them from the violence of mobs and the insensate fury of those who drove them from their possessions and shed the blood of their Prophets. The sentiments of undying allegiance to the Constitution and institutions of the United States uttered at those periods by their leading men, stand out in complete refutation of the charges that have been so widely preferred against them and so generally believed. It is shown from those discourses and addresses that a sharp line of distinction was always drawn between the acts of politicians and their aiders and abetters, and the government itself. That while the "Mormon" leaders protested against "the lawless destruction of property and life, against the deprivation of religious liberty, against maladministration by officials, against endeavors to trample under foot the rights of human beings and destroy their religion," they proclaimed: "We must never in our feelings charge any of these things to the system of government or the principles enunciated by the Constitution which we are commanded to observe and keep."

It is shown very clearly by Elder Rich that in the revelations of God to the Prophet Joseph Smith, the Latter-day Saints are required to uphold the Constitution of the United States, as an instrument which the Lord raised up wise men to frame for the maintenance of the rights and liberties of all mankind. So that in the very nature of their religion, the Latter-day Saints have to be loyal to the government, and cannot be true to their faith and at the same time treasonable to the nation of which they form a part. He further takes up the facts of history in the dealings of the government with the people of Utah, and the responses that have been made to requests of the nation for aid in many of the emergencies that have arisen during more than a half-century. The furnishing of five hundred able-bodied men to aid in the war with Mexico, at the time when the Latter-day Saints were driven from their homes in Illinois and were houseless and destitute on the banks of the Missouri River, and the great march of that body known as the "Mormon Battalion" are prominently put forward. Also subsequent calls for aid during the great Civil War. And further, the valiant achievements of "Mormon" soldiers in the Phillipines, as presented by Senator Beveridge in the Senate of the United States, are also grouped in this connection in a striking manner, proving that not only in theory but in practice the "Mormons" have been supporters instead of traitors to the government of the United States.

We have not attempted to give quotations from the able discourse

delivered by President Rich, as reported in the *Atlanta News*, but have merely alluded to it to show the liberality of the paper which has published it. And we notice that the *Chattanooga News*, another influential newspaper, published at Chattanooga Tenn., U.S.A., has copied the discourse in full, and added some very complimentary remarks concerning Elder Rich and the "Mormons" with whom the leading men of that paper have been acquainted for several years. Also the *Alabama Times*, published at Montgomery, Ala., U.S.A., has reproduced the discourse in its entirety. This will doubtles cause other papers to give notices which will aid in the dissemination of correct information concerning the Latter-day Saints throughout the Southern States. When we consider that in those regions the elders in times past have met with the most severe opposition, many of them having suffered physical punishment and some of them having lost their lives through the ignorance and lawlessness of intolerant men, we cannot but feel thankful that this change has come over the feelings and understandings of intelligent people, and rejoice in these workings of Divine Providence.

The occasion for the fine presentation of this subject made by Elder Rich was the continued attacks of a preacher in the South, who has made it his business to villify and abuse the Latter-day Saints and accuse them of disloyalty and treason against the government. That has been a string which has been harped upon for many years by so-called ministers of the gospel, and the echoes of their discord have been heard in this country, although here a different "strain" is usually in use. When the time comes that similar liberality is exhibited by British public journals to that displayed by the papers to which we have referred in the Southern States of America, many people here who have been deceived concerning the faith, the lives, the character and the purposes of the Latter-day Saints will have their eyes opened to the truth, and the results will be widespread and gratifying. As it is, we are thankful to those newspapers and magazines that have been open to corrections made by our elders of misstatements against them. It is all very encouraging and speaks well for the increase of liberality of thought and act on the part of the public press.

We congratulate our friend and brother, Elder Ben E. Rich, on the strong and convincing argument he has presented on a subject that ought to be generally understood, and on its publication in the influential papers through which it will be circulated so widely among the people of the South, where he has been laboring for more than ten years with numbers of faithful elders to preach the gospel restored in these latter-days, and defend the Church against the attacks of its foes. The success attending their labors is remarkable when all the circumstances are considered, and we rejoice in the spread of the work of the Lord in other parts of the American Union, where a different spirit has come upon the people

since the close of the case against Senator Reed Smoot, and his confirmation to a right to his seat in the United States Senate. The collapse of the determined attempt to oust him brought signal defeat to the sectarian warfare against the "Mormon" Church, and is accomplishing the very reverse of that which was intended by its promoters. So it will be in other instances, and the Lord will cause even the wrath of man to praise Him. Meanwhile the Latter-day Saints, steadily pursuing the work of publishing the restored gospel to the ends of the earth, will stand by the Constitution and government of their country and seek to uphold its principles and maintain its spirit of liberty, until the power and influence thereof shall extend to all nations beneath the sun.

C. W. P.

MINUTES OF THE BIRMINGHAM CONFERENCE.

THE Birmingham semi-annual conference was held March 15th, 1908, in the Handsworth Assembly Rooms, Wretham Road, Handsworth. There were present President Charles W. Penrose, Elder D. D. Harris of the Bristol conference, President William E. Corbridge and twenty-three traveling elders of the Birmingham conference. After singing and prayer, the sacrament was administered by Elders Edward Lakin and Mark H. Preece.

President Corbridge welcomed the congregation to the conference and expressed his satisfaction at seeing so many present. He commented upon the blessings afforded us by meeting on such occasions and hearing an apostle of the Lord Jesus Christ. The general and local authorities of the Church were presented and unanimously sustained, after which the statistical report for the past six months was read and approved. President Corbridge spoke encouragingly of the existing conditions in this part of the Lord's vineyard, and invoked the blessings of the Lord upon the meetings.

Elder Robert M. Garbett spoke briefly on the necessity of divine inspiration to enable men to expound the true gospel of Christ and bore testimony to the truthfulness of the same.

President Penrose, though having a severe cold, spoke forcibly on the organization of the Church and the necessity of Latter-day Saints living up to the name they profess. The Church we belong to is a perfect organization, and we should learn its laws and live according to them, so as to be in harmony with this perfect system. Love the Lord your God with all your heart, with all your might, mind and strength, and manifest it by your works. Love your neighbor as yourself. Put away selfishness. Selfishness is the root of all evil. When we give our hearts to the Lord we give all, our pockets, too, if required. Be honest, just, and stand up for the rights of others as well as your own. He quoted the fifty-ninth

section of the Doctrine and Covenants. Keep the Sabbath day holy, and come together and partake of the holy sacrament. Do not harbor ill-feelings; be forgiving and partake of the sacrament without malice. Christ rose the first day of the week and sanctified it. Modern revelation tells us that we should keep this day holy. Observe the first Sunday of the month as fast day, and pay your offerings that they may be distributed among the poor. He explained the law of tithing, and showed the many blessings to be derived from obeying the laws of God, also by keeping the Word of Wisdom. If you will do these things the Lord will bless you, and you will be happy in soul, comfortable in your homes, and have His blessings to attend you always.

The afternoon session convened at 2:30. After the opening exercises, Elder John T. Spencer addressed the assembly on the necessity of latter-day revelation, showing that when God ceased to reveal His mind and will to men they fell into darkness. He has again spoken from the heavens and restored the everlasting gospel through the instrumentality of the Prophet Joseph Smith.

Elder William T. Hadley spoke upon the personality of God, proving from the scriptures that there are three distinct personages in the Godhead. He bore a strong testimony to the truthfulness of the gospel, and exhorted all to investigate it earnestly.

Elder Samuel H. Blake defined the principle of faith—the assurance of things unseen. Faith is promoted by evidence and perfected by knowledge. Drew comparison between general and specific faith, and illustrated it in various ways. He enumerated the first principles of the gospel and bore testimony to the truthfulness of the same.

President Penrose then delivered a very interesting discourse on the great latter-day work. He called attention to the conduct of the hundreds of missionaries who are in all parts of the world preaching the gospel, paying their own expenses and laboring diligently for the benefit of others. What produces such men? It is the gospel of Jesus Christ and a faith that works. Most of them have been brought up by parents who set them a good example, and taught them from infancy to pray, to trust in the Lord, and do His will, and He has blessed them. They are preaching truth, and when evidence is given to you and you reject it, you will reap condemnation. This involves agency. The power of agency is given to all men. He referred to the ninety-third section of the Doctrine and Covenants. Christ had His free-agency to comply with the will of God or reject it. He accepted it and was glorified. He is the Way, the Truth, and the Life, and all must come to the Father through Him—by obedience to the laws He has given. All men will stand before God to be judged and will be rewarded according to their works.

Evening service convened at 6:30. After the opening exercises, Elder James Criddle testified to the pleasure he had experienced

in preaching the gospel. He compared the people who were warned by Noah and other ancient prophets, to the people of to-day who reject the teaching of the servants of the Lord. Showed the necessity of living up to the gospel plan and the blessings to be derived therefrom.

President Corbridge followed with an address on the apostacy from the gospel. Showed that Christ laid the plan and gave the law that we must obey to become exalted in God's kingdom. Why is it there are so many conflicting religions to-day? It was because of the wickedness of the people that the Lord ceased to commune with them. They chose to follow after their own evil desires, and would not endure sound doctrine, heaping unto themselves false teachers and following after man-made systems. Having perverted the truth and turned it into fables, darkness covered the earth and gross darkness the people. They were left without the guidance of the Holy Spirit. We must get in possession of the Spirit of the Lord and be guided by it. The people of the world do not understand the importance of this great latter-day work. The gospel has been restored, the heavens opened, and the true Church of Christ again established in the earth.

President Penrose occupied the remainder of the time, continuing the subject he treated at the afternoon service. Referred to the ninety-third section of the Doctrine and Covenants, and clearly explained volition, eternal judgment and condemnation. The spirit of man is that which has the power of agency. No matter what the environment or temptation to the flesh, the spirit still has, and always will retain the power of agency. Spirit is the offspring of God, and is capable of power, knowledge, and eternal progression. We can all know that there is something more about us than the body, which is of the earth, earthy. Live for the future; live the gospel of Jesus Christ, that you may come forth in the morning of the first resurrection and receive a fulness of joy. Those who reject this gospel must remain out of the body for a thousand years. Agency makes judgment, condemnation and reward feasible. Put away all evil and sanctify yourselves for a glorious resurrection. Spoke of the light given on this subject in the seventy-sixth section of the Doctrine and Covenants. Let us rejoice that the Lord has revealed these things to us and be firm and steadfast to the end that we may gain the place where we will receive a fullness of joy.

Sister Elsie Cooke and Elder Donald Priestley furnished excellent solos.

On Saturday, March 14th President Penrose met with the Elders of the Birmingham conference in priesthood meeting. The reports were given, showing the conference to be in an excellent condition. We have bright prospects for future success. President Penrose made favorable comment on the work being done and gave valuable instructions. A social for the saints and elders of

the conference was held on Friday night, the 13th inst., when an excellent program was rendered and an enjoyable time had by all present, including many strangers and investigators.

LE ROY DIXON, Clerk of Conference.

FROM THE MISSION FIELD.

Baptisms.—At eight o'clock on Friday evening last, the 13th inst., a baptismal service was held in the Birkenhead Public Baths (Liverpool conference). A small assembly of saints and friends were present to witness the ceremony. After the usual preliminary exercises, Elder William A. Morton made a short address, showing the importance of the sacred ordinance, and exhorted the candidates to keep all the commandments of the Lord. Four converts were then baptized by Elder Joseph S. Lindsay. Three of the candidates belong to Liverpool branch and one to Birkenhead branch. A peaceful, heavenly influence was felt by all present.

Another member has been added to the Church of Jesus Christ of Latter-day Saints in Southend-on-Sea (London conference.) The ordinance was performed in the sea on Friday, March 13th, Elder J. K. Udall officiating.

Elder Enoch Russon writes: "I take great pleasure in reporting that the work of the Lord is progressing very nicely here, the Lye district of the Birmingham conference. The outlook is very encouraging. A baptismal service was held at the Public Baths, Dudley, on Wednesday, March 11th, 1908, at which a number of saints and friends were present. After singing, prayer was offered by Elder Niel S. Forsyth. President William E. Corbridge explained to those present the necessity of complying with the ordinance of baptism, showing clearly that it is part of the gospel plan, and that all who receive it should walk in newness of life, after which eighteen souls were led into the waters of baptism, the following elders officiating: Arthur L. Howard, Enoch Russon, Samuel Ward and Reginald Evans. Twelve of the new members belong to Dudley and six to the Blackheath branch. Those from Blackheath were then confirmed. The confirmation of the Dudley saints took place the following evening at their place of meeting."

A baptismal service was held on the 8th inst., at the Turkish Baths, High Street, Birmingham. President William E. Corbridge addressed those present on the ordinance of baptism and the responsibility of living up to the requirements of the gospel and covenants made with the Lord, after which seventeen persons were baptized into the fold of Christ. President Corbridge and Elder Le Roy Dixon officiated. Confirmations took place at the afternoon service.

President J. S. Brough writes: "It affords me much pleasure and satisfaction to report five baptisms in the Irish conference. Last

Saturday evening, March 7th, a baptismal service was held in Belfast, when three members were added to our branch, Elder Thomas W. Innes officiating. On Sunday morning, the 15th inst., a baptismal service was held in Dublin, when two members were added to the branch there, Elder Thomas J. Bennett officiating. I am at present visiting the saints of the Dublin branch. The saints here are feeling well, and a good spirit prevails amongst them."

Successful Social.—On Saturday, the 7th inst., a grand social, given under the auspices of the Relief Society of the Blackburn branch, was held in the Victoria Assembly Rooms, Eanam. It was given in commemoration of the anniversary of the organization of the society by President and Sister Penrose one year ago. There were present President Charles W. Penrose and Sister Romania B. Penrose, President T. S. Gregson and twenty-nine traveling elders of the Liverpool conference, and about one hundred and fifty saints and friends. The tables were laden with the delicacies of life, and all present most heartily enjoyed the generous hospitality of the good saints of the branch and their kind friends. Immediately after tea a most interesting program was rendered, President Gregson officiating as chairman. Sister Grayson, president of the society, made a few remarks, stating that the social had been arranged for the purpose of raising means to assist in the great work of relieving the poor and the afflicted. During the concert a blind girl, accompanied by her mother, entered and asked permission to sing, which is her only means of support. Their request was gladly and most freely granted. While she was singing a collection was taken up, and the sum of fifteen shillings and fourpence was realized for their benefit. The caretaker of the building made the remark that it was double the amount ever collected before. The poor mother could not keep back the tears of joy that trickled down her cheeks, which showed full well her heart-felt appreciation of the most generous offering of those present. The talent exhibited by the saints and friends of the different branches was remarkably good. Too much praise cannot be given to the members of the Relief Society and all the saints and friends who worked so hard to make this social such a splendid affair. Besides being a social success it also proved to be a financial success, about three pounds being realized, which will be used for the advancement of the work.

SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

LESSON VIII.—REPENTANCE.

I. Nature of Repentance.

2. Repentance indicates a godly sorrow for sin, producing a reformation of life, and embodies (a) a conviction of

guilt; (b) a desire to escape the hurtful effects of sin; (c) an earnest determination to forsake sin and accomplish good. (Articles of Faith, p. 113; see note 3 on page 121.)

II. Confession of sins.

1. Without confession of sins, repentance is incomplete. (I. John 1: 8-9; Psalms 32: 5; 38: 18; Mosiah 26: 29-30; Proverbs 28: 13; Doc. and Cov. 64: 7; 58: 43.)
2. The sinner must be willing to forgive others, if he hopes to obtain forgiveness. (Matt. 6: 12-15; Luke 11: 4; III. Nephi 13: 14-15; Luke 17: 3-4; Matt. 7: 2; Mark 4: 24; Luke 6: 38; Matt. 18: 23-35; 5: 23-24; III. Nephi 12: 23-24.)

III. Confidence in Christ's atoning sacrifice also an essential condition in obtaining remission of sins.

1. The name of Christ is the only name under heaven whereby men may be saved. (Pearl of Great Price, Moses 6: 52.)
2. Adam received this instruction from an angel. (Pearl of Great Price, Moses 5: 6-8.)
3. The Savior personally instructed the Nephites to the same effect. (III. Nephi 27: 5-7.)
4. Paul's definition of repentance. (II. Cor. 7: 10.)

IV. Repentance essential to salvation.

1. Repentance is as indispensable as faith; it must be as extensive as sin. (Ecc. 7: 20; Rom. 3: 10; I. John 1: 8; Isaiah 55: 6-7; II. Nephi 9: 24; Alma 5: 31-36, 49-56; 9: 12; Doc. and Cov. 1: 32-33; 19: 4; 20: 29; Matt. 3: 2; Mark 1: 15; Luke 13: 3.)
2. Repentance a gift from God. (Matt. 3: 7-8; Acts 26: 20: 11: 18; Rom. 2: 4; II. Tim. 2: 25.
3. Repentance not always possible. (Gen. 6: 3; Doc. and Cov. 1: 31-33.)
4. Repentance here and hereafter. (Alma 12: 24; 34: 32; 13: 4; I. Peter 3: 19-20; Doc. and Cov. 76: 73-74.)
5. To procrastinate the day of repentance is to deliberately place ourselves in the power of the adversary. (Alma 24: 32-35.)

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